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LONDON, SATURDAY, DECEMBER 5, 1896.

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Notes.

"HE'S AN HONEST MAN, AND EATS NO FISH."

At the first blush there would seem to be no connexion between these two statements; no reason why a man who eats no fish should be more honest than one who does; no reason why the fact of being an ichthyophagist should cause such a one to be regarded with avoidance. To come across a passage like this in a favourite author, to be puzzled, become irritated, get downright angry because of the limitations of ingenuity to get behind this veil of speech—such phases of the mind are not unfamiliar to those who like to probe a wound until they find the bullet, and then proceed straightway to extract it. So, when you read in 'King Lear,' I. iv., Kent's reply to the demented monarch's question, "What dost thou profess? What wouldst thou with us?" Kent, who is disguised, answers his royal master, "I do profess to be no less than I seem; to serve him truly that will put me in trust; to love him that is honest; to converse with him that is wise, and says little; to fear judgment; to fight when I cannot choose; and to eat no fish." The sting of this speech lies in the tail, as the natural history books of aforetime used to teach us of the weapons of snakes and serpents. The language of the whole of it is pregnant and enigmatical; but when we recollect that Kent has the advantage over Lear of having assumed a disguise, it becomes less difficul to read and understand; although how to converse with one who says little seems rather a contradiction in terms, until by further reflection you perceive that "converse," in this sense, means practically intercourse, commerce. But—*revenons à nos poissons*—Shakespeare, as we all very well know, lived in the time of Queen Elizabeth. Good Queen Bess was a staunch Protestant, and a wary; she and her ministers had to maintain the Protestant ascendency against the machinations of the Papists, home and alien, by employing all the rigour at their command; indeed, her Majesty had very good ground for regarding all Papists as hostile to her reign and inimical to her government. Now one of the principal tests to apply to an individual suspected of being a Papist was to ascertain if he fasted on fast days, and substituted fish for meat. If he did, the evidence was conclusive, he must be a Papist, *ergo* opposed to the Protestant *régime; ergo* not an honest man. And so the eating of fish fell into desuetude, except among the Papistical minority; and to such an extent was this the case, that during this reign an Act of Parliament was passed to require the lieges to eat fish for a season, in order to benefit the towns dependent on fisheries, whose business had woefully deteriorated. This enactment got the name of Cecil's Fast. By the way, this introduction of a saying which only came up in the Tudor time into the speech of a character pre-existent, is another of Shakespeare's delightful anachronisms, which go to the making and minting of the history of his own time; they remind one of the little black patches ladies use to enhance the dazzling splendour of their complexion. If the yarn so far has been somewhat dry, it is to be hoped that the story which has been handed down to us from Roman times will help to redeem its character.

In the old days of the Imperial City, the umbrina, a sixty-pound fish, known to us as the maigre, was held in the same estimation as is conceded to the sturgeon now, which, if caught in the Thames, belongs to the Conservators, who present it to the reigning sovereign. Paulus Jovius, the charming narrator of fables which he presents as history, natural and unnatural, gives us as follows. It was the custom of the Roman fishermen whenever they caught an umbrina to present the head of it, the most highly esteemed part of the fish, to the Conservators by way of tribute; and this, being very scarce, was only allowed to grace the table of a magnate. In the reign of Sextus X., one of these heads having been presented as usual, was given by the Conservators to the Pope's nephew; by him it was presented to one of the cardinals, from whom it went on as a splendid gift to his banker, to whom he was largely indebted; the banker sent it to his mistress, with a request to have it dressed against his arrival to partake of it with her. Meanwhile a

hanger-on of the Papal Court, who had been informed of its first presentation and was anxious to taste so renowned and aristocratic a dish, had carefully watched and followed it through all its migrations, indulging the blissful hope that he might at length find himself seated at table and revelling in the joy of the epicure. His wish was fulfilled, but he had to marry the courtezan.

Fletcher, with true dramatic instinct, seized upon this plot, and converted it into the amusing comedy of 'The Woman Hater,' following the original very nearly. In this he, another Elizabethan, alludes to the aforesaid badge of Popery; and when Lazarillo, in his search for the umbrina's head (Fletcher spells it *umbrana*), arrives at the courtezan Julia's house, and is arrested by the "intelligencers" (detectives of those days) for a traitor, Julia disowns and discredits the unfortunate courtier in these terms: "Gentlemen, I am glad you have discovered him; he should not have eaten under my roof for twenty pounds; and surely I did not like him when he called for fish" (IV. ii.). There are other references, but those given are enough to elucidate the meaning of a somewhat obscure passage. D. B.

SHAKSPEARIANA.

THE SONNETS: THE TWO OBELI IN THE GLOBE EDITION.—

> Time doth transfix the flourish set on youth,
> And delves the parallels in beauty's brow,
> Feeds on the rarities of nature's truth,
> And nothing stands but for his scythe to mow:
> †And yet to times in hope my verse shall stand,
> Praising thy worth, despite his cruel hand.
> LX. 13.

The "his" in l. 14 demonstrates that for "times" in l. 13 we should read Time's; and Time has been personified throughout the sonnet. This having determined itself, my conjecture is that Shakespeare, compelled thereto by the limitation of space, proceeded to coin a word "inhope"—hope with the negative prefix "in"—as the equivalent of "disappointment." I read the last two lines thus:—

> And yet to *Time's inhope* my verse shall stand.
> Praising thy worth, despite his cruel hand.

All else was falling before the stroke of Time's destructive scythe, but such should not be the fate of the poet's immortal verse. Have I been fortunate enough to brush off a little mildew which in this instance had fallen upon it?

> Poor soul, the centre of my sinful earth,
> †.....these rebel powers that thee array.
> CXLVI. 2.

Here we have seemingly to deal with a lacuna left by Shakespeare himself, who had not determined how best to fill up the blank. In these circumstances one can do no more than suggest what to him seems not unfittingly to supply what is wanting, and leave it to compete with the suggestions of others. My conjectural reading is,

> Poor soul, the centre of my sinful earth,
> *Spoiled by* these rebel powers that thee array,

using "spoiled" in the sense of "despoiled."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

P.S.—As some warrant for the "inhope" in LX. 13, let me refer to three other instances in which Shakespeare has coined words with negative prefixes. "Undeaf," 'Richard II.,' II. i. 16; "unkiss," 'Richard II.,' V. i. 74; "untent," 'Troilus and Cressida,' II. iii. 178. Each of these, like "inhope," is ἅπαξ λεγόμενον. I further submit, Why not "inhope" or "unhope" as well as "unrest"? *Cf.*, too, the "wanhope" of Chaucer, 'Cant. Tales,' l. 1251.

'TAMING OF THE SHREW,' INDUCTION I. 63-5 (8th S. X. 22).—

> And when he says he is, say that he dreams.

It cannot be that the Lord expects Sly to believe himself lunatic. What he foresees will happen is that Sly will truly say that he is no nobleman, but Christopher Sly; and it is to meet this emergency that he instructs his servants. Halliwell's emendation, "And when he says who he is," is no doubt right as to the meaning, and Sly, II. v., is represented as doing as the Lord anticipates. But this is not all the explanation; for to complete it one must turn to Dr. Abbott's 'Grammar,' sec. 244, and one will find that the omission of pronouns is a characteristic of Shakespeare's diction, and the form of this sentence accords with this practice.

B. C.

'HAMLET,' I. iv. 36 (8th S. X. 23, 70).—I am truly glad to see the honoured name of DR. FURNIVALL appearing once more in the Shakspeariana of 'N. & Q.' It has been much missed and often sadly wanted. Thanks to DR. FURNIVALL, there will be no more tampering with "eale." I am not so sure that he is right in interpreting "doth" as "puts." Has it ever this meaning? In the example which he gives ("Instead of putting it straight, she did it all of a muddle") I do not think "did" stands for "put." Is it not rather the past tense of the auxiliary verb "do" with "put" understood? If I am right in this, then, with all deference, I still adhere to the conjecture offered so long ago as 9 Feb., 1878 (5th S. ix. 103). May I be allowed to repeat what I then wrote? The conjecture is surely reasonable that *eale* is a misprint for evil. (Better informed later on, I regarded *eale* not as a misprint, but as "evil" read with the *v* slurred and written phonetically, 8th S. v. 362. In this, I am now pleased to learn, I unknowingly followed DR. FURNIVALL.) This granted, the second line may be restored without adding to it or taking from it a single letter:—

The dram of evil
Doth o' the noble substance fall a doubt
To his own scandal.

"Fall," in the sense of "let fall," we find in 'Comedy of Errors,' II. ii.:—

As easy mayst thou fall
A drop of water in the breaking gulf, &c.

And in 'Ant. and Cleop.,' III. ii.:—

Fall not a tear,

As illustrative of the meaning of the passage, cf. Ecclesiastes x. 1: "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour."

Doth all the noble substance of a doubt,

which I still regard as a misreading for

Doth o' the noble substance fall a doubt,

is just the kind of mistake which one is apt to make both in rapid writing and in rapid speaking.

R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

Slang in the Making.—The following passage from Balzac's 'Le Père Goriot' will perhaps interest some readers of 'N. & Q.' Balzac is writing of things which, among certain classes in Paris,

"constituent un esprit drolatique dans lequel la bêtise entre comme élément principal, et dont le mérite consiste particulièrement dans le geste ou la prononciation. Cette espèce d'argot varie continuellement. La plaisanterie qui en est le principe n'a jamais un mois d'existence. Un événement politique, un procès en cour d'assises, une chanson des rues, les farces d'un acteur, tout sert à entretenir ce jeu d'esprit qui consiste surtout à prendre les idées et les mots comme des volants, et à se les renvoyer sur des raquettes. La récente invention du diorama, qui portait l'illusion de l'optique à un plus haut degré que dans les panoramas, avait amené dans quelques ateliers de peinture la plaisanterie de parler en *rama*, espèce de charge qu'un jeune peintre, habitué de la pension Vauquer, y avait inoculée. Eh bien, Monsieurre Poiret, dit l'employé au Muséum, comment va cette petite santérama?"

And so in many pages this *rama* jokelet appears in the conversations at the Vauquer boarding-house. I do not know when the diorama was first introduced or the date when 'Le Père Goriot' was first published but the above seems worth a note as an item in the history of the evolution of slang.

James Hooper.

Norwich.

The Families of Millais, Le Geyt, Benest, and Smyth.—In Payne's pedigree of the Millais family ('Armorial of Jersey') Edward Millais, great-great-grandfather of the late baronet and P.R.A., is said to have married "Rachel, daughter and heir of — Le Geyt," and in consequence the Le Geyt arms are quartered into Millais's coat. This is a mistake worth pointing out. The facts of the case are as follows. Jean Le Geyt, *dit* Rauvet, the eldest son of Jean and of his wife, Marthe Le Moigne (married 25 Jan., 1685), was baptized 9 Oct., 1687. By his wife, Rachel Lafolley, *alias* L'Afolet, he had several children. It will be only necessary for me to give the history of the three eldest, Rachel, Anne, and Philippe.

1. Rachel Le Geyt was baptized 1 Aug., 1708. On 29 April, 1728, she married "Edouard Milles" at St. Saviour's Parish Church, Jersey. She is not to be confused with a "Rachel Le Geyt, fille Jean," who was buried there on 8 May, 1797, and who was, I believe, a Le Geyt, *dit* Le Maillier.

2. Anne Le Geyt was baptized 18 Jan., 1710, and married, 17 April, 1732, Abraham Poingdestre. She died between the years 1771 and 1787, leaving a son Jean.

3. Philippe Le Geyt (baptized 1 May, 1715, buried 14 July, 1769), married Marguerite Pelier, who died in November, 1812. They had five sons; also three daughters, named Marguerite, Anne, and Rachel, who died spinsters. Of the sons, the two youngest, Edouard and George, died *sine prole*. Jean, the eldest (born 1742, died 1788), married in 1769 Mary Ann, daughter of Nicholas Fiott, Seigneur of Meleches. Their two children were (1) Jean Nicholas, drowned in August, 1781, aged eleven, and (2) Marie Anne, died 19 Sept., 1793, at Gosport, aged twenty-one, unmarried.

Philippe Le Geyt, the second son (born 1745, died 1815 or 1823), married Jeanne, daughter of Jean Mourant and of Jeanne Horman, his wife, born 1758. He had two sons, but both died *s.p.* His four daughters and eventual co-heirs married into the Falle, Benest, Simonet, and Le Scelleur families. The son by the second of these marriages married a Millais, as shown below.

Jeanne Le Geyt, second daughter and eventual co-heir of Philippe Le Geyt, as above, baptized 11 Jan., 1776, married Jean Benest, born 25 Feb., 1771, and had two children, Jean and Jeanne Benest.

Jean Benest (born 5 Feb., 1799, died 14 Oct., 1855), married, 17 Jan., 1818, Mary Elizabeth Millais, born 27 Jan., 1798, died 26 Jan., 1878, and had twelve children. My mother was the youngest.

Jeanne Benest (born 16 Nov., 1800, died 15 April, 1856), married, 25 May, 1818, James Ryan Smyth, born in Ireland, joined the 15th Foot 3 Sept., 1812, retired on half pay 1817, died *s.p.* 1 Nov., 1855, aged sixty-seven.

This brings me to the second object of this note. Will some Irish genealogist tell me Smyth's parentage, also place and date of birth? He is said to have "had a cousin — Lee of Limerick, who had two sons, William Lee, Dean, Dublin, and — Lee, Archdeacon. His brother, William Smyth, married Miss Pattison (?), and had three children, William Smyth of Dublin, Frances, and Thomasin. He was also connected with the Le Blaquer [?spelling] family."

Philippe Le Geyt's third son, Daniel (born 1748, died 1824), married in March, 1786, Anne Millais (Payne incorrectly calls her "Amy"). Their granddaughter is the only still surviving Le Geyt descendant of Daniel's father, Philippe Le Geyt.

CHAS. A. BERNAU.

Clare House, Lee, Kent.

LAWYERS AND LITERATURE.—I shall be much obliged to any one who will give me the date when a leader appeared in the *Times* in which it was stated that no lawyer who was engaged in literature had any chance of success in the law. The article appeared between thirty and forty years ago. At that time such an opinion was, I believe, pretty general. Whether it is still so I do not know, nor can I say whether it referred to barristers only or to "lawyers," that meant then "attorneys and solicitors." There was a similar opinion, however, with regard to attorneys and solicitors, then commonly called the "lower branch of the profession," an expression that during my time has always been distasteful to that branch, who were formerly much less educated than now. There was also a prejudice against lawyers who embarked in trade. As to this, I recollect hearing a case tried before Baron Bramwell, in which an attorney who had been engaged in trade had come to grief, and the learned judge repeated these lines for his benefit: —

> The man of law
> Who never saw
> The way to buy or sell,
> Who seeks to rise
> By merchandise,
> God never speeds him well.

I never heard this but that once, and it is thirty-five years ago, so I may quote incorrectly.

RALPH THOMAS.

"RUMMER."—Skeat derives this word from the Dutch *roemer*, *romer*, a wine-glass; Low Germ. *römer*, a large wine-glass; Germ. *römer*, a rummer, and adds, "I am told that the glasses were so called because used in former times in the Römersaal at Frankfort when they drank the new emperor's health. If so, it is from L. *Roma*, Rome." The word occurs in 'Mademoiselle Dafné,' by Théophile Gautier, who was, it must be allowed, a notorious coiner of words: "Les crus le plus célèbres du Rhin passaient de leurs longues quilles dans les *romers*, coleur d'émeraude."

JOHN HEBB.

Willesden Green, N.W.

A RELIC OF WELLINGTON IN SPAIN.—I am permitted by Don Luis Jiménez de la Llave, of Talavera de la Reina, to contribute to your notes the following. In the company of the many interesting objects contained in his private museum—which include an autograph letter of the Princess of Wales in the reign of Henry VII. in Castilian and the golden signet ring of King Recared the Glorious, bearing on one side the word EMMANVEL and on the other RECCAREDO—there is a lengthy telescope, described as follows in eleven lines in Castilian on the brass cap attached to it:—

"This telescope was found in Salinas House when Wellesley, afterwards Wellington, who was reconnoitering, was obliged to abandon it precipitately on the 27th of July, 1809, first day of the battle of Talavera."

On the label of leather fastened to it is the following inscription:—

"Al Excmo. Sr. Capitan General D. Joaquin Jovellar y Soler su buen amigo y antiguo compañero Presidente de la Subcomision de Monumentos de Talavera de la Reina Luis Jimenez de la Llave, 1889."

But this donation did not take place.

PALAMEDES.

Talavera de la Reina.

SEVERN END.—It would seem proper to place in the columns of 'N. & Q.' a note of the destruction by fire, on 24 Oct., 1896, of Severn End, the fine old black-and-white timbered manor house of the Lechmere family. This interesting house was built at the end of the sixteenth century, the estate having been in the possession of the Lechmeres since Edward I. Tradition carries the estate back further still, to William I., but this is not established. This was the residence of Sir Nicholas Lechmere, whose attachment to the Parliamentarian army led to his being much troubled, according to his diary, by the Scotch horse in 1651. To the ancient house were added brick wings in 1673. These, though damaged, still stand. An avenue of trees, about three-quarters of a mile long, planted by the judge, led to Hanley. This has all but disappeared, and, except a few fine oaks, most of the timber is of young growth. The position of this very interesting house, the destruction of which is a loss to Worcestershire and to history, is poor, Severn End lying too low and too near to the river.

W. H. QUARRELL.

A ROBIN AND DEAD CHILD AS DEATH TOKENS.—A few years ago a gentleman near here died suddenly after a long ailing, and an old servant of the family told me, a few days after the event, that on the morning of his master's death he had a token of what was about to take place, and knew that his master was dead some hours before the news was brought to him from the house. The token was in the form of a robin, which flew on to his foot *three* times whilst he was at work in the garden. As he expected, when he went to the house at noon for dinner the blinds were down and his master was dead.

Shortly after this, a woman who came to do washing related that in the early morning, as she was coming, she had seen a death warning. She

was upset, and it was some time before she could say what she had seen. But at last her tale was that she had seen a dead child, which passed on before her. A few days afterwards she brought the information that some one related to her had died on the morning she saw the dead child. Both the robin and child were "likenesses," as the man and woman put it. THOS. RATCLIFFE.

Worksop.

"FIRE ON THE MOUNTAINS."—In Frank R. Stockton's 'The Squirrel Inn,' Mrs. Petter ejaculates, "Fire on the mountains! Run, boys, run!" This line occurs in a rhyme which children in the north of Ireland use in one of their singing games. It would be interesting to know how much of this rhyme has made its way to America, and if the rhyme and the game to which it belongs are still known in country places in the United States. It is not unlikely that it was taken over by the children of Ulster settlers. I am sure Mrs. Gomme would be glad to hear something about this.

W. H. PATTERSON.

Belfast.

"IMPERIUM ET LIBERTAS."—Lord Beaconsfield, in his speech at the Lord Mayor's dinner on 10 November, 1879, said:—

"One of the greatest of Romans, when asked what were his politics, replied 'Imperium et libertas.' That would not make a bad programme for a British Ministry. It is one from which her Majesty's advisers do not shrink."

The question has often been asked (perhaps not in 'N. & Q.'), Whence was this motto taken? Several passages where the words "libertas" and "imperium" occur can be cited, *e.g.*:—

"Decrevit senatus, D. Brutum optime de republica mereri, cum senatus auctoritatem, populique Romani libertatem imperiumque defenderit."—Cicero, 'Philippica,' iv. 4 or sec. 8.

"Nos nostris militibus libertatem, jura, leges, judicia, imperium orbis terræ, dignitatem, pacem, otium pollicemur."—*Ibid.*, viii. 3 or sec. 10.

"Populi imperium juxta libertatem; paucorum dominatio Regiæ libidini propior est."—Tacitus, 'Annales,' vi. 42.

It appears to be, however, far from improbable that Lord Beaconsfield quoted the phrase from a passage in "Divi Britannici, being a Remark upon the Lives of all the Kings of this Isle, from the year of the world 2855 unto the year of grace 1660. By Sir Winston Churchill, Kt. London, 1675," p. 349 (in the chapter on Charles I.), where appears:—

"Here the two great interests IMPERIUM & LIBERTAS, res olim insociabiles (saith Tacitus), began to Incounter each other."

The reference in the margin is "Vit. Agricolæ." The phrase "Imperium et libertas" is very conspicuous because of the capital letters. Churchill was not exact in his quotation; the original passage is as follows:—

"Nunc demum redit animus; et quanquam, primo statim beatissimi sæculi ortu, Nerva Cæsar res olim dissociabiles miscuerit, Principatum ac libertatem, augeatque quotidie felicitatem Imperii Nerva Trajanus, nec spem modo ac votum securitas publica, sed ipsius voti fiduciam ac robur, assumserit: natura tamen infirmitatis humanæ tardiora sunt remedia, quam mala; et, ut corpora lente augescunt, celo exstinguuntur, sic ingenia studiaque oppresseris facilius, quam revocaveris."—Tacitus, 'Agricolæ Vita,' cap. 3.

Although the Delphin edition of Tacitus was not published until after Churchill's 'Divi Britannici,' it is interesting to notice that in the interpretation under the text the words "Principatum ac libertatem" are represented by "imperium atque libertatem." Though the phrase "Principatus ac libertas" (or "Imperium et libertas") is not given in the text as a phrase used by the Emperor Nerva, yet Tacitus appears to put it forward as a description of his policy.

In a speech in the House of Commons ('Congress Correspondence and Protocols') on 18 July, 1878, Mr. Disraeli, speaking of the Eastern nations, said, "They know that our empire is an empire of liberty, of truth, and of justice." It is, perhaps, worth while to add a passage from Claudian:—

Fallitur, egregio quisquis sub Principe credit
Servitium: nunquam libertas gratior extat,
Quam sub Rege pio. Quos præficit ipse regendis
Rebus, ad arbitrium plebis Patrumque reducit:
Conceditque libens, meritis seu præmia poscant,
Seu punire velint.

Claudian, XXIV. (In ii. Cons. Stilich. Lib.) 113.

ROBERT PIERPOINT.

St. Austin's, Warrington.

"DEIL HAE IT ELSE."—In Sir Walter Scott's 'Journal,' ii. 264, this entry occurs:—

"William Forbes leaves us. As to the old story, scribble till two, then walk for exercise till four. Deil hae it else, for company eats up the afternoon, so nothing can be done that is not achieved in the forenoon."

"Deil hae it else" is not very intelligible as it stands, and it seems not unlikely that Sir Walter meant to express that he could not do a single whit more—"Deil hait else"—than he had mentioned, and that for the pertinent reason subjoined. Variants of "hait" are "hate" and "haid," the latter being a common pronunciation in Scotland at the present time. Jamieson gives an example of it from M'Crie's 'Life of Knox,' ii. 299: "'The d—l haid ails you,' replied James, 'but that you would be all alike,'" &c. Cp. A.-S. *wiht*, Isl. *haete*, &c. THOMAS BAYNE.

Helensburgh, N.B.

LEATHER CHALICE CASES.—Among the exhibits shown in the Ecclesiastical Exhibition at Shrewsbury during the recent Church Congress was "an old 'cuir-bouilli' chalice case," lent by the vicar and the churchwardens of Pipe-cum-Lyde, and described in the 'Illustrated Guide' as

"probably unique." I think I can name another, to wit, the case in which the cup and cover (date 1569) belonging to Barrowden, Rutlandshire, are kept. An illustration of it is given in Mr. Robert C. Hope's 'Church Plate in Rutland,' 1887. H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

DATE OF THE BATTLE OF NAVARINO.—This is given erroneously in the last edition of the 'Encyclopædia Britannica' as 27 October, 1827. The correct date is 20 October, twenty-two years wanting one day after Trafalgar, in which Codrington commanded the Orion. W. T. LYNN.

Blackheath.

THE VERB "SPITE."—A day or two ago I heard this remark in Sheffield: "He's that keen and havin', he'd *spite* a man's nose off his face." I have since ascertained that the phrase to "*spite* a man's nose off his face" is in quite common use. It is sometimes said of a man who happens to be in an angry mood, "He's fit to *spite* your nose off," as though *spite* were equivalent to *bite*. Possibly this word may throw light on the local name Spitewinter, on which I asked a question *ante*, p. 335, and also on *spite* = vexation, ill-will.

S. O. ADDY.

SCHOOL REGISTERS.—Who will edit the school calendar or register of the College School, Gloucester? This register, from 1684 to 1871, has been kept with the utmost care. It contains the names of many old county families, and its publication would be a very valuable addition to genealogical works of reference. There are more than four thousand names in the book, and, as the cathedral school, the bishops of Gloucester and the cathedral clergy constantly sent their sons to be educated in this local seminary. A brief notice of this important MS. appears in 'Memories of the College School, Gloucester,' by Frederic Hannam-Clark, pp. 8–11. I will gladly subscribe for a copy should proposals be issued to print this or any other school register.

E. H. W. DUNKIN.

5, Therapia Road, Honor Oak.

LINCOLNSHIRE FOLK-TALE.—The following curious jumble of ideas, heard by me in a North Lincolnshire village during October this year, is worth recording:—

"If you likes snaaks, miss, you should 'er been wi' me one time at B. when I was a girl. There was a greät muck heäp 'at men was to'nin' ower, an' in th' middle they caame upo' a nest o' snaaks. Well, a'most all snaaks swallers one another if men tuches 'em, same as them pel-li-cans—they 's a big bod wi' a gret bag under neän the'r necks for th' y'ung uns to fly i'to. Well, bud theäs snaaks, they went jumpin' on their heädds an' tails all ower th' yard efter th' chickens, what screämed like onything, while th' men hed to bat the things to deäd wi' ferks. Well, next nest when I 'd dun milkin', an' th' lad was shackin' up th' straw for th' coos, oot crawled a greät snaak, 'at hed gotten awaay day afoore —an' I 'd bin settin' on it!!! Th' lads bat it to deäd an' all, an' took a greät long sting oot on it' throät, as long as my finger, wi' a sharp black point to it—an' then they cut a ring roond it neck, an' skinned it like a heel, an' a bold man on th' plaace, he tied th' dried skin roond his leg for to cure rewmatic, same as frogs' legs—you know, miss, frogs' front legs kep' in t' waastcoät pocket cures it an' all."

W. M. E. F.

DELAYED PROBATE OF WILLS.—It is always a doubtful point how far one ought to search after date of decease before it is safe to assume that no will is on record. Francis Hamersley, second son of Sir Hugh Hamersley, made his will 16 May, 1659, and was buried at St. Andrew's, Undershaft, 7 August following, but probate was not granted until 17 September, 1675 (P. C. C. 91 Dycer). Nicholas Corsellis made his will 24 August, 1727, and died 25 January, 1727/8; will proved 30 April, 1739 (P. C. C. 75 Henchman). In neither case is any reason for the delay stated. The will of Archbishop Laud was not proved until January, 1661/2; but this is not surprising. C. E. GILDERSOME-DICKINSON.

Eden Bridge.

LEWIS CAW.—The following is the testing clause of a feu charter, dated 24 May, 1742, of a piece of land situated at the Lady Chapel of Auchterarder, granted by the unfortunate Duke of Perth, who, after Culloden, died at sea while escaping to France. One of the witnesses to the charter was Thomas Caw, surgeon in Crieff. It will be remembered that Prince Charles Edward, in his wanderings in Skye, passed "for one Lewie Caw, the son of a surgeon in Crieff, and lately in the Highland Army, and who was then known to be skulking in Skye amongst some relations." It is traditionally said that Lewis Caw bore a striking resemblance to the prince. From the charter it appears that his grandfather was the law agent of the duke, while his father was probably his medical attendant:—

"In Witness Whereof I have subscribed these presents written on stampt parchment by John Caw son of the deceast Allexander Caw, Writer in Crieff, at Drummond Castle the tuenty fourth day of May One thousand seven hundred and fourty two years before these Witnesses Thomas Caw, chirurgeon, in Crief and David Thomson, Writer, there inserter of the date. Witnesses names and designations Thomas Caw, Witness, David Thomson, Witness, James Drummond, Perth."

A. G. REID.

Auchterarder.

FOLK-LORE OF NEW GUINEA.—The following, which I cut from the *Morning Post* of 5 September may interest students of folk-lore:—

"Sir William MacGregor has come across an extraordinary language on the West Coast of British New Guinea. It is spoken by the Dungerwab tribe, and is remarkable as possessing some unusually long words. For example, says Sir William, our short numeral 'ten'

is expressed in Dungerwab by 'ambutondaambutondanabodand.' It is noteworthy, and not a little curious, that in Dungerwab there are only four consecutive numerals —from one to four; they have a separate term for a collection of five things, also for ten and for twenty articles together; but the word 'ambotond,' which signifies five articles collectively, is not used as a numeral. The Dungerwab man consequently always counts by fours, and so do the Daap men, who, however, have quite different names for their four numerals. But other tribes on the Morehead River have six numerals, and always count by sixes. The religion of the Dungerwab people includes belief in the existence of the soul. They believe that it goes upward into the air on the death of the body, and that the souls of their dogs and pigs do the same. On the graves they put cooked food and the arms of the man, and the utensils of the woman with a grass or leaf petticoat. They do not know why they do this, and say the men cannot hunt or fight, nor can the women plant and cook in the air."

It may be of interest to remind the classical students who read 'N. & Q.' that in Homer the Cyclops, and in Æschylus the Persians, are represented as πεμπαστὰι, that is in the habit of counting by five. E. WALFORD.

Ventnor.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"BOISERT."—It is stated in Jamieson that in the Ettrick Forest the word *boisert* is used as the name for a louse. Among our material we have no other evidence for the existence of this word. Is the word still known in the Ettrick Forest? Is it used in any other district of Scotland? Any information about this extremely rare word, its use, its geography, or its etymology, would be thankfully received by THE EDITOR OF THE 'ENGLISH DIALECT DICTIONARY.'

Clarendon Press, Oxford.

MOTTO.—Can any one tell me where the following motto, which I read on a harbour wall on the Lake of Como, comes from? "A Passage perillus makyth a Port pleasaunt." T. C. A.

NONJURORS IN THE EIGHTEENTH CENTURY.—Can any of your readers give details, or references to books or MSS. containing details, concerning Nonjurors in the last century—especially in Manchester and the West of England? I. F. M. C.

'THE VILLAGE MUSE.'—Can any correspondent inform me who was the author of a poem of 114 pages, printed at York in 1796, entitled "The Village Muse; or, a Poem on Summer, by Juvenis"? JOS. PHILLIPS.

Stamford.

"PARLIAMENT."—Georgy Osborne, when a small denizen of Vanity Fair, was plied by poor old Sedley with "apples and parliament." "Parliament," which in the pinafore days of the older of us was among the most popular of cates, is now, like its contemporary "brandy-snap," *alias* "jumble," rarely displayed on the counter of the pastrycook. Why was this "parliament" so named? HENRY ATTWELL.

Barnes.

GREAT BRITAIN OR ENGLAND.—Have the editors of the London daily newspapers decided to repeal the Act of Union? I ask this question because of late the fashion of speaking of England as if it were Great Britain has come into general use in all the London journals. I will instance the *Standard* for 9 Nov.; it has a leader on the Turkish difficulty, in which the term "England" is employed ten times, and in every case the United Kingdom is intended. In the same issue is a letter from its Paris correspondent, and in thirty-two lines "England" or "English" occurs eight times, when "Great Britain" or "British" would have been the correct term to employ. Whether this inaccuracy arises from ignorance or national vanity matters little, but that it should be pointed out and corrected is important, for the Scots and Welsh naturally object to one member of the firm appropriating to itself all the credit and glory which the other members helped to win.

WALTER HAMILTON.

"THEY WILL NEVER CUT OFF MY HEAD TO MAKE YOU KING."—In a leading article in a Glasgow newspaper the following passage is found:—

"And that this is still the better policy to pursue seems to be one of the two practical lessons which even the attitude of the German press, official and other, would suggest. 'They will never cut off my head to make you king' is a shrewd old saying which may recur to mind when we read the forecasts from Berlin and Cologne that the Franco-Russian alliance will be first directed to the destruction of the British Empire."

I cannot find this phrase in Hazlitt, or Bohn, or Bartlett, nor under "King" in 'Proverbs, Maxims, and Phrases of all Ages,' by Robert Christy (London, T. Fisher Unwin, 1888), nor, indeed, in any book of proverbs that I have. Can any of your readers say where it is from? It sounds French. J. B. FLEMING.

Kelvinside, Glasgow.

[Charles II. is said to have used the phrase to the Duke of York when the latter urged him to be more careful of his person.]

WARDOUR STREET.—I wonder if any of your readers can inform me if an account relating to Wardour Street and its interesting associations has ever appeared in any newspaper or periodical. I have an idea that some notices of the kind have been published, but do not know where to look for them. My object in making this query is to obtain, if possible, some information concerning my late father, William Ebsworth Hill, whose

name, I fancy, may have been mentioned in this connexion. ARTHUR FREDERICK HILL.

THE ROYAL STANDARD.—Is it allowable for public bodies and private persons to hoist this flag on royal anniversaries and state occasions without express authority? THORNFIELD.

"CAME IN WITH THE CONQUEROR."—Do any of your correspondents know when this expression first came into use? I have recently met with it in Hall's 'Satires,' 1598, bk. iv. Sat. ii.:—

> His father dead! tush, no it was not he,
> He finds records of his great pedigree,
> And tells how first his famous ancestor
> Did come in long since with the Conqueror.

R. Brome's 'The English Moor,' printed 1659, has the expression, III. ii.:—

"*Bus.* Why then, all friends, I am a gentleman, though spoild i' the breeding. The Buzzards are all gentlemen. We came in with the Conqueror. Our name (as the French has it) is *Beau-dessus*; which signifies—Friends, what does it signifie?"

F. C. BIRKBECK TERRY.

'ON THE PROPOSAL FOR A CAST-METAL KING.'—This is stated to be the title of one of J. P. Richter's 'Extra-harangues.' In which of his works does it occur? A. B.

CARLYLE AND BURNS.—Can any reader refer me to books containing complete copies of the two letters from which the following extracts are taken; also the names of the persons to whom they were addressed, dates, &c.?—

"Will you return many thanks on my part to Herr Heintze for the gift you were good enough to forward from him?"

"That one of my fellow associates is engaged with a translation of Burns is an incident at which no Briton can take due notice of without interest."

Also, I should be grateful for references to the facts on which this quotation from 'Hero-Worship' is founded:—

"'Literature will take care of itself,' answered Mr. Pitt, when applied to for some help for Burns. 'Yes,' adds Mr. Southey, 'it will take care of itself; and of you too, if you do not look to it?'"

I do not remember having seen it stated that Pitt was asked to assist Burns, except the reference in Lockhart's 'Life' of the poet.

JOHN MUIR.

Glasgow.

"COME, LET US BE MERRY."—There is a Christmas part-song beginning with these words, and having for refrain "gay ladie." What is the date of this song, and where are the words to be found? PERCY SIMPSON.

ARMY LISTS OF THE GREAT CIVIL WAR.—Can any of your readers give me the names of all the books that have been published on this subject? I can see a small volume of 1642, edited by Edward Peacock, and published by John Camden Hotten; but in 1642 hostilities were only about to begin. I constantly come on the names of ancestors who fought either for the King or the Parliament, and I naturally wish to know something about their military career. Peacock's book gives a curious account of a body of 5,500 men who were raised in London for service in Ireland. For a long time I never could discover what became of this little army, but at last I found that they never got further than Bristol on their way to the sister kingdom, and they were then drafted off to oppose King Charles at Edgehill. DOMINICK BROWNE.

Christchurch, New Zealand.

BISHOP THOMAS WILLIAMS.—He was Vicar-Apostolic (Roman Catholic) of the North of England, and died in 1740 at Huddlestone, near Hazelwood, co. York, the seat of Sir Edward Gascoigne. Who was the father of this Thomas Williams; and where was he born?

H. M. BATSON.

Welford, Berks.

"FLIERS."—In the English version of Carl Lumholtz's 'Among Cannibals,' 1889, p. 181, we read:—

"The natives think that in this manner they can give the flying-squirrels the impression that it is night, and thus more easily coax them out. As a rule they come forth quite suddenly, stretch their fliers, and fly slowly and elegantly into another tree."

Is *fliers* an accepted word for denoting the fur-clad expansion of skin along the sides of flying squirrels; or is it merely a close rendering of the word used in the original Norse? 'Among Cannibals,' like other books on the ethnology and natural history of wild countries, contains several uncommon nouns. G. W.

JOHN RHODES.—In the *Daily Telegraph* for 20 November there is a capital article by Mr. Clement Scott on "The Old Coal Hole" in Fountain Court, Strand, which for some years previous to its demolition was managed by the late Mr. Charles Wilmot.* According to Mr. Scott, "The Coal Hole" "was so named by Rhodes, its first landlord, from its having been originally the resort of coal-heavers and coal-whippers in the adjacent Thames wharves." I should like to know something more of Rhodes, who was the associate of Kean and the friend of many of the *dii minores* of the stage. Renton Nicholson, in his 'Autobiography,' p. 359, only mentions him once, when he says that in 1851 he took "The Coal Hole Tavern" of Mrs. Rhodes, "the widow of my dear friend and hearty companion, John Rhodes." Mr. Edmund Yates, in his 'Recollections and Experiences,' i. 165, describes John Rhodes as "a burly fellow with a loose voice, who

* Mr. Wilmot, of the Grand Theatre, Islington, died on 18 Nov., 1896.

sat at the head of the singers' table and joined in the glees, which were sung without instrumental accompaniment." Mr. Yates identifies him, from his recollections of him and his room, with "Hoskins, the landlord of the Cave of Harmony, where Costigan sang the outrageous song which caused Colonel Newcome to rate the company." John Rhodes had a brother William, who is also mentioned by Mr. Yates (p. 168). His death is recorded in Marshall's 'Lives of the Most Celebrated Actors and Actresses,' under date 14 March, 1847. The entry describes him as "Mr. W. Rhodes, of the Cyder Cellars Tavern, aged forty-seven." Perhaps MR. GEORGE C. BOASE may have among his memoranda some details regarding these popular "Rois de Bohême."

W. F. PRIDEAUX.

ACCENTS IN FRENCH.—When did the full use of these become general in France? As a contribution to the subject, I may say that I have examined casually a few books with the following result.

'Les Œuvres Poetiques de Remy Belleau,' 1592.—Acute accents only on the last letters of past participles. *Pres* spelt without the grave accent. No accent on words such as *Peles*, *deesse*, *vosse*. The diæresis employed in *Nereïdes*.

Rabelais, 1663 (Elzevir).—No accent on *vehement*, none on *lumiere*. An accent on *baillé* and one on *eschauffés*.

'Les Bizarreries du Seigneur des Accords,' 1595.—No accent on *abecedaire*. Acute accent only used apparently on final letters of past participles.

'Les Œuvres de Clement Marot,' 1554.—No accent on *buyssonniere* nor *Heretiques*. Accent on *crotté*.

'Les Heures de Recreation et apres-disnées de Louys Guicciardin,' 1573.—The title, which I copy, shows the use or omission of accents. There is a grave accent on *ès*, the contraction for *en les*. *Ancien* is written thus, *ancié*, the acute accent being a sign of contraction.

'Les Tragiques ci-devant donnez au pvblic par le larcin de Promethee. Et depuis avovez et enrichis par le S^r d'Aubigné' (s.l., n.d., second edition).—The title has the one accented syllable. In the text *blasphemes* and *premierement* have no accent.

'La Vie de Pierre Aretin, par M. de Boispreaux,' 1701.—Accents are generally employed; but I meet with a word such as *légere*, the grave accent in the second syllable being omitted.

'Mille et une Fadaises, Contes à dormir de bout.'—This book was published in 1742. Although accents are largely employed, they are wrongly used—as *bonne chére* for *bonne chère*—and sometimes omitted, as in *étrangers* for *étrangère*.

I should like to know when the present system became definitely fixed. H. T.

Replies.

FRENCH PRISONERS OF WAR IN ENGLAND.

(8th S. ix. 289, 355, 497; x. 64, 137, 197, 341.)

In my previous communication on this subject (*ante*, p. 137) the hope was expressed that information might be forthcoming concerning such French prisoners of war as were confined in England not only during the war with Buonaparte, but in the course of earlier struggles. There has now come into my possession a most interesting volume, containing much that is of value on the subject. This is entitled—

"Proceedings of the Committee | Appointed to Manage the Contributions | Begun at London Dec. xviii MDCCLVIIII. | For cloathing French Prisoners of War. | Homo sum: humani nihil à me alienum pvto. Ter. | London | Printed by Order of the Committee | MDCCLX."

It appears from this volume that on 18 December, 1759, a meeting of the subscribers "for cloathing French prisoners of war" was held at the "Crown and Anchor Tavern" in the Strand; and it was unanimously resolved to provide immediately 1,000 great-coats, 1,000 pair of breeches, 1,000 pair of stockings, 1,000 woollen caps, and 1,000 shirts. Two days later there was appointed a general committee, of which Mr. Serjeant Nares was treasurer, and which included the Earl of Hertford, Viscount Midleton, Sir William Peere Williams, Alderman Sir Joseph Hankey, Dr. Macaulay, and Samuel Whitbread; and it was determined, in addition to ordering the immediate provision of 1,000 pair of shoes,—

"That to procure the most exact intelligence of the number, state, and condition of the French prisoners throughout the kingdom, an advertisement for that purpose should be inserted in the public-papers; and private letters should also be written immediately to Chatham, Sissinghurst, Winchester, Portsmouth, Plymouth, Falmouth, Biddeford, Bristol, Pembroke, Derby, York, Carlisle, Penryth, and Edinburgh."

By 31 December letters had been

"received from the following Gentlemen, viz., Mr. Eddowes, at Portchester; Mr. Mortimer, at York; Col. Berkeley, and Mr. Hatch, at Winchester; Mr. Stamford, at Derby; Mr. Glassford, Mr. Symons, and Mr. Rogers, at Plymouth; Mr. Sedgeley, at Bristol; Mr. Gwilt, at Sissinghurst; and Capt. Lefebure, and Mr. Hutchinson, at Chatham. It appeared that the prisoners at Bristol and Plymouth were in a great measure provided with necessary cloathing; that the prisoners at York and Derby were at large on their parole; and that the prisoners at Portchester, Winchester, Sissinghurst, and on board his Majesty's ship Cornwall lying at Chatham, were in immediate want of cloathing."

Instant steps were taken to afford relief where needed, and to secure a further supply of clothing this time with the addition of waistcoats; and on 7 January, 1760, additional orders were given,

"the Committee having received an account of the number and state of the French prisoners at Penryn,

Penryth, and Edinburgh; also a further account from Winchester by Col. Berkeley, and from Derby by the Rev. Mr. Winter."

Among the resolutions of this day were—

"That as the prisoners at Derby are said to be officers on parole, the great-coats, shirts, and stockings, to be sent to that place, should be white, and better in quality. And that as the sending cloaths to Edinburgh may be attended with many delays, the sum of 250*l.* should be transmitted to the Right Hon. George Drummond, Lord Provost, to be distributed in cloathing to the French prisoners in that city; and that his Lordship should be acquainted with this resolution, and requested to favour it with his concurrence."

The committee now met weekly; and on 14 January

"further accounts of the state of the French prisoners [were] received from Col. Berkeley, and from Mr. Duthy and Mr. Stafford, at Winchester; from Capt. Lefebure, of the Cornwall; from Mr. Cooke, at Sissinghurst; from Portchester and Fareham Hospitals; and from Mr. Greening at Biddeford."

These were followed on the 21st by

"Mr. Mortimer's account of the state of the French prisoners at York; and two letters from Mr. Eddowes, one containing an account of the distribution of the cloaths that had been sent to Portchester, and the other a request for further supplies";

and on the 28th by

"an account produced by Sir Joseph Hankey of the state of the French prisoners in London, which he received from Mr. Justice Pell, of Wellclose-square; and a letter from Thomas Kymer, Esq; relating to the state of the French prisoners at Pembroke."

By 11 February it was thought by the committee that its work was virtually over, and it summoned a general meeting for a fortnight later, "in order to consider about closing the accounts"; but at its usual assembling in the intervening week

"a letter from Mr. Peter Symon, Merchant at Plymouth, dated the 15th instant, was read; in which that gentleman says, 'that notwithstanding the advices of the prisoners at that place being sufficiently supplied, it appears, by a fresh muster in the presence of the agent, that the following cloaths are wanted, viz., 100 compleat suits, 100 pair of shoes, and 100 pair of stockings': [and] a letter from Mr. B. Lucas, dated the 11th instant, mentioning the wants of the French prisoners at Pontefract."

The work consequently proceeded, and on 24 March the committee accorded help as a consequence of

"having read several letters lately received from Yorkshire, representing the wants of the French prisoners at Knaresborough, Boroughbridge, Wakefield, Richmond, Bedall, and Leeds."

After several adjournments, the committee met on 12 May, when Dr. Macaulay reported

"that the sum of 250*l.* which was transmitted to Edinburgh for cloathing the French prisoners in that city, the application of which was recommended to the care of the Right Hon. George Drummond, Lord Provost, was remitted back to Mess. Drummond, Bankers, at Charing-cross. That his Lordship had taken great pains in endeavouring to appropriate that sum according to the intentions of the Committee, but meeting with invincible obstacles he had returned it."

At this same meeting it was resolved to wind up the fund and to print its proceedings, with an appendix containing—

"I. An alphabetical list of the names of the contributors for cloathing French prisoners of war.

"II. The thanks of the French prisoners on board the Cornwall man of war, and at Portchester, Penryn, Penryth, Biddeford, Winchester, Richmond, Wakefield, Knaresborough, Sissinghurst-castle, Derby, Pontefract, Plymouth, Leeds, and Pembroke; with testimonials of the distribution of the cloaths sent to the prisoners at Boroughbridge and York.

"III. A general account of the cloaths provided and distributed by the Committee, and of the money received and expended. And

"IV. An account of several public and private collections made in different parts of the kingdom, for cloathing French prisoners of war."

This is the book which is now before me, and copies of which were specially ordered by the committee to be "deposited in the British Museum, and in the several Universities of the British Empire." From this it appears that 4,139*l.* 7*s.* 11*d.* was subscribed to the central fund, of which no less than 1,370*l.* 0*s.* 3*d.* is accounted for in a single line as "Collected by sundry Persons, among the People called Quakers"; while among the best known of the other subscribers were the Marquis of Rockingham, Lord North, the Hon. Thomas Townshend, the Duke of Bedford, the Archbishop (Secker) of Canterbury, the Bishop (Sherlock) of London, Welbore Ellis, George Lord Lyttelton, and the Rev. George Whitefield, subscriptions also coming from a "club at Almack's," an "Opera Club at the St. Alban's Tavern," and "The Grand Association of the Laudable Order of Antigallicans, at the Ship at Ratcliff-Cross," and including "The Mite of an Englishman, Citizen of the World, to Frenchmen, Prisoners of War and Naked." And that this use of a title which Goldsmith about the same period was preparing to make immortal in English literature did not exaggerate may be considered proved by the statement in the introduction to these "Proceedings":—

"We know that for the prisoners of war there is no legal provision; we see their distress, and are certain of its cause; we know that they are poor and naked, and poor and naked without a crime."

The gratitude of those who received relief is shown in the letters appended to the book, which give the names of many of the prisoners at the various places of detention, as well as particulars of a number of the collections locally made, which brought the total of the fund, so far as could be ascertained, to 6,815*l.* 18*s.* 2*d.*; and I am interested to note that among the subscribers at Plymouth was the Digory Tonkin who was mentioned in my previous contribution as having shown himself interested in May, 1759, in the case of a French

officer, the Chevalier de Piré, detained on parole at Launceston. ALFRED F. ROBBINS.

A number of these prisoners were sent to Chesterfield, and my father having business connexion there at that time, and being a maker of pierced artistic steel fenders, took a deep interest in some of these prisoners. One particularly, I have heard him say, was a very skilled craftsman in wire work and made some beautiful fenders and fire-screens in both iron and brass wire. Numbers of these relics are still to be met with in this neighbourhood. About 1820 wire fender-making was an industry in Sheffield, and I am under the impression that this industry originated with the French prisoners. Another prisoner he spoke of was remarkably clever in making workboxes and decorating them beautifully with different coloured straws. A remnant of one of these boxes I have in my possession, and very beautiful work it is.

CHARLES GREEN.

20, Shrewsbury Road, Sheffield.

I have seen a statement (I think in the 'Annual Register') that the ingenuity of the French prisoners sometimes was perverted, and that they were great manufacturers of toys so French in design that the trade in them was contraband, and came under the notice of the police.

EDWARD H. MARSHALL, M.A.

Hastings.

HUNGATE: HUNSTANTON (8th S. x. 171, 241, 360, 418).—In discussions of this character, opinions are practically guesses, and the appeal lies to facts. MR. INGLEBY puts forward the opinion that *Hunstan* could, conceivably, mean, in Old English, "Hunn's cliff" or "Hunn's rock." I will therefore simply ask the question, Can he produce any example whatever of a similar case, or give any reason why the word *Hun* should not be in the genitive case, as when we speak of Guy's cliff?

Let us open the Index to Kemble's 'Codex Diplomaticus' at random, say, at p. 257. On that page there are at least thirteen masculine genitives in *-an*, eight genitives in *-es*, one feminine genitive in *-æ*, and two or three genitives plural in *-a*. The genitive plural in *-a* is often dropped; but where do we find an instance of the loss of the genitive in *-es*? If we have to express "Hunn's cliff" in Anglo-Saxon, how can we express it otherwise than as *Hûnes stân*? And what authority is there for such a form as *Hûnes-stân-tûn*? The fact that there are no families of Hunstan in Norfolk at present proves very little; at any rate, it affords no reason for pretending that "Hunn's rock" could be expressed by *Hûn-stân*. On the other hand, we know that *Hûnstânes-tûn* actually occurs.

WALTER W. SKEAT.

There is a Hungate, formerly written Hundegate, in Ripon, and I am told that there is a Hungate in Lincoln. The frequency of these names in old English cities and towns is significant, and it is not likely that dogs were confined to a particular street.

I collect the following local names from 'Yorkshire Fines' of the sixteenth century: Hundesworthe (otherwise Hunsworth), Hunslett,* Hunsley (otherwise Hundesley), Huntun, Hunsingover; and these from 'Test. Ebor.' (Surtees Soc.) in the fifteenth and sixteenth centuries: Hunsdell, Hynderwell, Hynderskelf, Hundeby, Hinderwell. In the Boldon Book, ascribed to 1183, I find Hunstanworth. Near Penistone is a place called Hound Hill, which reminds one of Oundle, in Northamptonshire. Near Dronfield are Unstone, formerly Ounston, and Hundall. A few miles from Barnsley are South Hiendley and Cold Hiendley, pronounced "Heenly" by its inhabitants.† A part of the wild moors at Dore, near Sheffield, is variously called Han Kirk, An Kirk, and Hound Kirk. I have lately seen it mentioned in the Commons Enclosure Award of Dore, in the year 1822, as Hound Kirk, and this is probably the oldest evidence now obtainable.

In Icelandic the Huns are Hȳn-ir, as well as Hûn-ar, the *i*-umlaut of û being ȳ. Now, if we take the names Hunshelf and Hynderskelf, and eliminate the *d* of the latter word, we shall get *Hûna-skjâlf and *Hȳna-skjälf, both meaning shelf or seat of the Huns. Eliminating the *d* in Hundall and Hinderwell, we shall get *Hûna-völlr and *Hȳna-völlr, field of the Huns. If we compare Hunmanby, formerly Hundemanby, with the surname Hyndman we shall get the probable old form of the place-name as *Hûn-manna-bȳ, town of the Huns, and learn that the surname Hyndman is *Hȳn-mann, foreign man.

It is very important to notice that "Heenly" is the local pronunciation of Hiendley, for the gist of the whole matter lies in the added *d*. In West Yorkshire there is still a tendency to add this letter; a chapel becomes a "chapild," a gallon becomes a "gallond." It seems, then, that a *d* has been thrust into Hiendley, which stands for *Hȳna-leâh, field of Huns. Sievers says that *d* is sometimes inserted in O.E. between *n* and *l*, as in "endlufon." Taking the root of these place-names as "hûn" or "hȳn," it will appear that O.E. "*hûn," a cub, is identical with "hund," a dog, the *d* being excrescent.

I find in the 'New Eng. Dict.' that "bound," ready, first appears in the North as "bûn," the *d* having been added afterwards. The place-name Hiendley ("Heenly") shows that "hind," a peasant, comes from *Hȳn(d), a Hun, foreigner, serf. Vigfusson explains the personal name Val-

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* *Hûna-slitr*, Huns' shreds, divisions, pieces?

† The 'Domesday Book' has simply Hindeleia, and says "tota terra est wasta."

þjófr as foreign thief. In the index of personal names to 'Sturlunga Saga,' ed. Vigfusson and Powell, the analogous name Hūn-þjófr, also meaning foreign thief, occurs.

It was natural that a member of a conquered or servile race should have been called a dog, but this appellation need not have expressed contempt. According to Liddell and Scott the Greek tragedians applied the term to the servants, agents, or watchers of the gods. For instance, the eagle was Διὸς πτηνὸς κύων, the feathered servant of Zeus.

Hunstanton, like Hunstanworth, contains the personal name Hūn-stān, explained by Prof Skeat as "cub-stone"; Hunstan may have originally been a local name. Vigfusson says that the Icelandic woman's name Vé-steinn means "the Holy stone for sacrifices." Is it possible that the numerous O.N. personal names compounded with "steinn" refer to the old belief that men were descended from stones? The subject is too large to be discussed now, but there are remarkable stones in some English villages, such as that at Rudstone, near Bridlington, which may have been the object of religious veneration. Can we then explain Hūn-stān as "foreign stone," a revered stone brought from a distance, as such stones sometimes were? The Norsemen believed that the family spirit, "ármaðr," dwelt in a stone ('Corpus Poet. Boreale,' i. 416). "Walnut," according to Prof. Skeat, is foreign nut.

The conclusion at which I arrive is that O.E. "*hūn" = κύων, κυν-ός = "hūn(d)" = "hȳn(d)," the sense being dog, Hun, slave, foreign, foreigner. Hundegate, then, stands for Hūn(d)-gata = foreigners' street. S. O. Addy.

P.S.—I have just noticed that the Norse giantess Hyndla, in the poem 'Hyndlo-liod,' is Anglicized by Vigfusson and Powell as "Houndling," with the suggestion that Hyndla = Hȳnla.

As regards the local name at Norwich and elsewhere, it would be well if authoritative quotations of the earliest known spelling were given, as without them it is impossible to arrive at a satisfactory conclusion. But with respect to the prefix "Hun" in general, I would invite attention to the following note of Prof. Rhys on the name Cuneglasos:—

"The meaning and origin of *cuno* are obscure; but Gildas may have had in his mind the Welsh word for a dog, which is now *ci*, plural *cwn*, though in his time it was probably *cu*, genitive *cuno(s)*, and what he renders *lanio* may well have meant, considering the mood he was in, a champion or great warrior. The corresponding Teutonic vocable was Ans, the meaning of which is also obscure, though that of giant has been suggested. The following Celtic names in point have their exact equivalents in the list of Old German ones:—*Cunoval-i* (Mod. Welsh, *Cynwal*), *Cunalip-i* (which would be in Mod. Welsh, *Cynllib*), and *Cunomor-i* (Mod. Welsh, *Cynfor*) = *Hunnulf*, *Hunlaif*, and *Hunmar*."—'Celtic Britain,' p. 289.

It is therefore a matter for inquiry whether such words as Hungate and Hunstan may not have reference to the pre-Celtic inhabitants of Britain, who seem to have survived as "giants" in popular belief. I have touched on this idea in a short article written some years ago on 'Gargantua in England' (7th S. i. 404). Minutiæ of this kind become of importance when regarded as stepping-stones towards a fuller knowledge of the early developments of our national history.

W. F. Prideaux.

Kingsland, Shrewsbury.

St. Paul's Churchyard (8th S. x. 8, 77, 105, 222, 383),—I have a family Bible, in two volumes, folio, dated Manchester 1811, which at the head of every page in the Gospels bears the letter "S," for Saint. In other places the word is spelt in full, and the contraction "St." is also used.

John T. Page.

5, Capel Terrace, Southend-on-Sea.

In reply to St. Swithin. Surely design is not far to seek! Philip was not an apostle. Paul (actually Saul) was hardly an apostle when he was baptized. One would not say that the young men laid their clothes at the feet of St. Paul! The two later references both (correctly or consistently) say "St." S. S. Bagster.

Dorset County Museum, Dorchester.

The Manor of Trumpington, in Cambridgeshire (8th S. x. 376).—Dr. John Caius, in his 'History of Cambridge University,' p. 10, states that the Lord Pigot, or Picot, descended of the Norman noble lineage, and whose wife had to name Hugoline, was by the gracious favour of William, the Norman Count of Cambridge "Provence," and that he built the churches of St. Ives in Huntingdonshire, and St. Gyles in Cambridge, upon the river Graunt, near which he erected a religious house at the instance of his wife, and for the maintenance of religious persons thereof he gave two parts of the tenths, or tithes, according to the manner of France, of all his lordships, which happened in the reign of William Rufus (viz.), Stow, Waterlech, Middleton, Empston, Heston, Gretin, Hokiton, Rampton, Catenham, Lollesworth, and Trumpington — which came again into the name of Pigot five hundred years after—Haslingfield, Hareleton, Euersdon, Tosti, Calcot, Kingston, Wimpoole, Grandene, Hatleygh, Pampesworth, and Alwynde, all which pertained to his Baronie of Boorne or Brane.

After the death of this Othemyles or Robert Picot, Baron of Bourne, Robert, his son, succeeding in the barony, forfeited the same by taking part with Robert, Duke of Normandy, against William Rufus; and Henry I. gave the same to Payne Peverell, and, according to Camden, this Peverell married the sister of the said Lord Robert Pigot, and had issue William Peverell, who died issueless;

Alice, married to Haymon Peche, of whom came the Lord Gilbert Peche, who gave (part of) the "Provence" to Boorne to King Edward I.; Anseline, of whom came Hugh de Dive, ancestor to Sir Lewes Dive, of Brunham, co. Bedford.

It would seem probable, from the statement that Trumpington came into the family five hundred years after (viz., 1566–70), that Picot or Pygot may have been the original name of the family of Pitcher, ancestors of Edward Pychard, or Pitcher, who it is stated purchased (?) Trumpington in 1547. WM. JACKSON PIGOTT.

Dundrum, co. Down.

"TALOS" (8th S. x. 397).—I take this to be identical with the word italicized in the following quotation from Cicero ('De Senectute,' xvi. 58): "Nobis senibus ex lusionibus multis *talos* relinquant et tesseras." Hence "playing at talos" would mean dice-playing. The following items from Cooper's 'Thesaurus' (1565) are pertinent: "*Talus*, an huckle bone; a dye," *i. e.*, a die. "*Talos iacere*, to play at huckle bones," otherwise at cockal. Your correspondent will find interesting J. O. M.'s note on 'Cockbones,' in 'N. & Q.,' 8th S. i. 471.

F. ADAMS.

Ilfida, Albany Road, Camberwell.

The mention of the *talus* or *tali* is very frequent. From many such take Horace ('Od.,' i. iv.):—

Nec regna vini sortiere talis.

Martial ('Ep.,' iv. xiv. 7–9):—

Dum blanda vagus alea December
Incertis sonat hic et hic fritillis,
Et ludit rota nequiore talo.

Persius (iii. 48, 49):—

Jure etenim id summum, quid dexter senio ferret,
Scire erat in votis.

In Dr. Sheridan's translation it is:—

All my delight was rather to be skilled in dice,

with the note:—

"The method of playing with the tali among the ancients was this. They had four of them made, either of gold, of silver, or bone; these they threw out of a box. The number of casts which could possibly happen were[was] reduced to 1,296, because they had but four sides; the opposite sides always made seven on each of them, as one and six, three and four, five and two."

After referring to Lucian, Julius Pollux, Suetonius, he observes: "It is not to be doubted but they had many methods of playing, which we cannot settle at this distance of time."

So Pliny ('N. H.,' xxxiv. c. viii.) speaks of the statue of two boys, "talis ludentes, qui vocantur Astragalizontes et sunt in Titi Imperatoris atrio." This piece of statuary represents the game of which further explanation can be seen in the notes on the authors above, or in Liddell and Scott's 'Lexicon,' *s.v.* ἀστραγαλίζειν. In Facciolati (Bailey's translation) it is "the game of cockal," which has just a notice in N. Bailey as "a sort of game."

In the twenties, when I was at a school in Berkshire, it was common to play with such *astragali*, or knuckle-bones, which were called "dibs." "Dibstone" occurs in Locke (Johnson), but it is a stone to throw. The boys' play of 'Knuckle-bones: Dibs' has a notice in 'N. & Q.,' 4th S. ix. 201. This may perhaps be the simplest explanation of the game of *talos*. Corpus (Oxon) men may not, by the statutes, play at "dibs," ch. xxii.

ED. MARSHALL.

No doubt playing at knuckle-bones is intended. If MR. FERET will look at Smith's 'Dictionary of Greek and Roman Antiquities,' he will find an illustration, from a painting in Herculaneum, of a woman playing with *tali*. White and Riddle's 'Latin Dictionary' will carry the matter a little further. *Talus*, originally a knuckle-bone, signifies also "a die (made from the knuckle-bones of certain animals) of a longish shape, rounded on two sides and marked only on the other four; while the tesseræ were cubes, and marked on all six sides." Which is illustrated by a passage from Cicero ('De Oratore,' 3, 15, 51), "Ad pilam se aut ad talos se aut ad tesseras conferunt." But I incline to say that knuckle-bones were intended. Perhaps the offenders played the game during church hours, "at a time when they ought not," on a flat gravestone, like Hogarth's idle apprentice. W. SPARROW SIMPSON.

PITT CLUB (8th S. viii. 108, 193; ix. 13, 116).—There was a Pitt Club in Warrington, as probably there was in many another town. The following is a description of its medal. Silver, or apparently silver; about one and three-quarters inches in diameter, on the obverse a head of Pitt, with the legend, "The Pilot that weather'd the storm!" under the head is "P. Wyon"; and below is given the date of Pitt's birth: "Born XXVIII May MDCCLIX"; on the reverse is "Warrington Pitt Club MDCCCXIV." It is encased in glass, with a silver rim running round the medal, having a silver loop for a ribbon to be passed through. I have two examples, each of which has its round leather-covered case, which when shut allows the loop to be outside. One of them has its ribbon remaining in the loop, dark blue, about one and a half inches wide, and fitted for the medal being hung round the neck. They do not bear the names of the members of the club who wore them. Is not "patrie," in the Pitt medal motto given by Z. (8th S. ix. 13), a misprint for "patriæ"?

ROBERT PIERPOINT.

St. Austin's, Warrington.

CHURCH BRIEF FOR A LONDON THEATRE (8th S. x. 7, 58, 299).—DR. BRUSHFIELD mentions in his paragraph that the parish of St. Martin-in-the-Fields completely surrounds that of St. Paul, Covent Garden. I am reminded of a statement, current more than fifty years ago, that there was

one outlet into St. Clement's Danes, viz., through a back window into the graveyard in Russell Court. If of sufficient interest, some correspondent may be able to say whether the statement is correct. The graveyard always seemed to me to answer better than any other to that in 'Bleak House.'

DOSSETOR.

Tunbridge Wells.

CINDERELLA'S SLIPPER: GLASS OR FUR (8th S. x. 331, 361).—The edition of 'Histoires ou Contes du Temps Passé,' 1698, which is in the British Museum, is probably a Dutch *contrefaçon* of the first edition, which had been published in Paris by Claude Barbin in 1697. The story of 'Cendrillon,' with the other tales in verse and prose, had, however, been previously published at the Hague, by Adrian Moëtjens, in his 'Recueil de Pièces Curieuses et Nouvelles tant en Prose qu'en Vers.' As the heroine is invariably possessed of *pantoufles de verre* in all these reprints, the hypothesis of a misprint is clearly inadmissible. The *vair* theory originated in the brain of some able editor of the last century, who, unconscious of the fraud he was committing on the fairies, was unable to conceive that a glass slipper could serve as a dancing-shoe. But to those who can swallow the pumpkin-carriage and the rat-coachman, the mice-horses and the lizard-lackeys, there is no need to strain at a slipper of glass. The difficulty is, indeed, more apparent than real. Most people regard the glass as the ordinary vitreous substance of which our window-panes are made, and while, like Larousse, admiring its transparency, "which would allow the lovely little feet, of which the prince became enamoured, to be seen," doubt its adaptability for the minuet or gavotte. But this was not the glass that Cinderella wore. Every one who has been at Venice must know the pretty little baskets, mats, and other nicknacks which are made from spun glass. At this moment of writing I have before me a parti-coloured basket, which I bought some years ago at Venice, and which for flexibility of texture can scarcely be distinguished from silk. M. André Lefèvre, in his useful edition of 'Les Contes de Perrault' (Nouvelle Collection Jannet-Picard), informs us that the Venetian tissues in glass were very much in favour under the Roi-Soleil, and Cinderella at the ball, as we know from her history, was even a trifle in advance of the Court fashions. Perrault, while boasting

> Ce qui me plaît encor dans sa simple douceur
> C'est qu'il divertit et fait rire,
> Sans que mère, époux, confesseur,
> Y puissent trouver à redire,

was yet careful to give the impress of his times to the old-world tales which he had learnt from his nurses. The coachman was chosen from among his brother rats, "à cause de sa maitresse barbe," and in human form, "avoit une des plus belles moustaches qu'on ait jamais vues," from which we learn that the razor was not then in favour with the Court Jehus; while the Sleeping Beauty had her temples sprinkled with "l'eau de la reine de Hongroie," as if she had been Madame de Maintenon herself. It is these touches that charm us when reading the delightful productions of the "premier commis des bâtiments du roi," and we are not thankful to the able editor who seeks to throw the dry light of reality upon our illusions.

W. F. PRIDEAUX.

I am the last person in the world to wish to rationalize a fairy tale; but I have sometimes wondered, when reflecting on the fur or fur-trimmed slipper theory, whether the *pantoufles de verre* were entirely made of glass, or whether they were merely profusely decorated with spangles or jewels of it. I believe I have heard a lady debating whether her jet or her gold shoes would better suit a dress she thought of wearing, without its ever occurring to me that her foot-gear was to be wholly mineral. It was beaded or broidered with black sparkling stuff, or with something that glittered and was yellow though it might not be gold.

If Perrault imagined the slippers to be of glass throughout, from whom did he receive his impression; and was it accurately transmitted to him? In connexion with the glass slippers, it is but fair to remember a passage in Madame Blavatsky's 'Veil of Isis,' vol. i. p. 50:—

> "The fabrication of a cup of glass which was brought by an exile to Rome in the reign of Tiberius—a cup 'which he dashed upon the marble pavement, and it was not crushed or broken by the fall,' and which as it got 'dented some' was easily brought into shape again with the hammer, is a historic fact. If it is doubted now, it is merely because moderns cannot do the same."

Ah! miserable "so-called nineteenth century"! Your very ineptness would seem to be an important proof of the antiquity of 'Cinderella.'

ST. SWITHIN.

FOXGLOVE (8th S. viii. 155, 186, 336, 393, 452, 495; ix. 16, 73, 517; x. 424).—I wish to record my vote of thanks to MR. TEBBY for giving us the origin of the myth of the *folk's glove*.

At the same time, I wish to be allowed to draw attention to the bold and shameless use of bogus Anglo-Saxon which is still so disgracefully prevalent. We are actually told that the derivation of *foxglove* is from "the A.-S. *foxesclife, foxesclofe, foxesglofe, foxesglove*, the glove of the fox."

Will it be believed (I fear not) that every one of these forms is false?

There is, indeed, such a word as *foxesclife*, but it has nothing to do with foxglove, being a name for the greater burdock (*Arctium lappa*). It is clear that the writer thought that *clif-* and *glof-* are just the same, or near enough. Of course, in Modern English *cl* and *gl* are different things, and

a *class* is not a *glass*; but, as to Anglo-Saxon, any rubbish will do, and even the exercise of common sense is despised.

To proceed; there is no such form as *foxesclofe*; for is it not obvious that it was coined merely to form a ridiculous link in an impossible chain? Such a practice is considered legitimate; but I never could discover why.

Next, there is no A.-S. *foxesglofe*, for the simple reason that the A.-S. word is masculine, and weak masculines do not end in *e*, but in *a*; so the right form is *glōfa*. There is also a strong feminine, but it has no final *e* at all, being the monosyllabic *glōf*.

Moreover, it is considered the thing to do, when writing Greek, for a scholar to mark the difference between long and short *o*. But in writing Anglo-Saxon, scholarship is held to be promoted by neglecting such a precaution. Men write *glofa* when they mean *glōfa*, and never shudder at it for a moment.

Lastly, there is no Anglo-Saxon *glove*, for the simple reason that there is no *v* in the alphabet; so that the gentleman who devised this form did not know the alphabet. Such ignorance, I believe, is held to be a high qualification for discussing questions of English etymology; but I hope it will not be so in the next century.

When we write Latin we do not write *Digitale purpureus*. If there could be a similar rule for English a large number of ridiculous suggestions would soon disappear; but the plight of the unfortunates who want to air their Anglo-Saxon but do not know how to spell it correctly would be a curious thing to behold. WALTER W. SKEAT.

'SIDDONIANA' (8th S. x. 175).—The paper in question appeared in *Titan* for August, 1857. I have a copy, extracted from the magazine, and if URBAN will communicate with me I shall be pleased to lend it to him. G. L. APPERSON.

Movilla, Merton Hall Road, Wimbledon.

THE SEA AND FUNERAL CUSTOMS (8th S. x. 356).—The Highland custom of taking the dying to breathe their last on the seashore would seem to be allied to that of the Hindoos, who send their dying to float down the Ganges.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

ST. PATRICK'S PURGATORY (8th S. x. 236, 361).—The notice of Matthew Paris in the year 1153 obtains this further information in a note in the "Rolls Series":—

"The legend is found in Wendover, ii. 257–271, somewhat abridged from the original work by Henry of Saltrey, in MS. Cotton Nero A. vii. f. 113."

ED. MARSHALL.

It has not been remarked, I think, that Calderon has a drama on the 'Purgatory of Patrick,' or that Southey has a ballad, founded on one of the lays of Marie of France, on the subject of Sir Owen's descent into purgatory. E. YARDLEY.

"TO WALLOP" (8th S. x. 397).—It is quite true that this word is in common use in Scotland, but it is probably considered a slang term—or, at any rate, one with a strictly provincial character—when it means to chastise. Jamieson limits it with this sense to Clydesdale. On the other hand, as a variant of *gallop* (A.-S. *weallan*), the word has a recognized standard value. It is so used by both Gavin Douglas and Sir David Lyndsay, the latter employing it thus in his 'Complaynt to the King,' l. 179:—

> And sum, to schaw their courtlie corsis,
> Wald ryid to Leith, and ryn thair horsis,
> And wychtlie wallope ouer the sandis;
> Yea nother spairit spurris nor wandis.

As applied to the sprightly and winning movements of bonnie Maggie Lauder (*circa* 1650), the expression is still in keeping with the original meaning:—

> Meg up and walloped o'er the green,
> For brawlie could she frisk it.

At present the word is used in describing such unstable and flexional exertions as those of a salmon just shaken from a net into the bottom of a boat, or of a "long and lank" and likewise lame traveller pressing forward to a railway station. A familiar and pathetic figure, long known in the uplands of an eastern Scottish county was once, in my hearing, aptly delineated in the exclamatory remark, "There goes Tea Archie, wallopin' away!" Another, in the same neighbourhood, less capable of evoking sympathy, was in a hasty moment caustically depicted as endowed with limbs that "wallopit like the souple o' a flail." The spontaneous imagery of the Scottish peasant, usually apt and adequate, is often singularly picturesque and graphic. Those who have watched a thresher will instantly recognize the significance of this figurative touch, while the connexion of the flail movement with the original "wallop" is evident enough.

THOMAS BAYNE.

Helensburgh, N.B.

This word is used, I believe, in most of our provincial dialects. It is very common in the Midland Counties:—

> If I had a donkey that wouldn't go,
> Do you think I'd *wallop* him?
> Oh, dear no!

To understand its full force we must compare it with the adjective *walloping* = great, used in such a phrase as "a walloping toad," and the substantive *walloper* = something unusually large. Unless I am greatly mistaken I have heard *potwalloper* also used in this latter sense. C. C. B.

MARTIN'S ABBEY (8th S. x. 196, 258).—In Bedford there is a church called St. Peter Martin. In

the local *Standard*, 6 Nov., in notes about old Bedford, account is given of property owned by Thomas Hawes, in the parish of St. Peter de Merton. The date is 1446. May we not believe that the parish was at that time, and doubtless before, served by a priest from the convent of canons regular of St. Augustine, at Merton, in Surrey? A district church has been built and dedicated to St. Martin; confusion is saved, for St. Peter Martin is universally called simply St. Peter.

M. A. Oxon.

"Go spin, you jades" (8th S. x. 93).—I find this story in 'Rob Roy,' chap. ix., where Di Vernon makes reference to it. Many of us, no doubt, owe our knowledge of it to this source. In a foot-note Scott relates it at length, following Aubrey in all but one particular. He makes the earl's words an answer to the abbess, who appealed to him by the memory of his former submission, "Go spin, you jade." Had he any other authority for the story? If not, this change, due to imagination filling a gap in memory, is certainly not for the better. Wilton Abbey seems to have been mainly occupied by high-born ladies; and we figure to ourselves the abbess as a stately and reverend dame, who might awe even the wild earl at least into outward respect. With a bevy of fluttering novices, whose presence I ventured to suggest in my former note, he would be more at his ease. I wonder whether the substitution of "jade" for the coarse term given by Aubrey is due to Sir Walter. C. B. Mount.

Lord Melcombe (Geo. Bubb Dodington) (8th S. x. 336, 382).—The courteous replies to my query concerning the marriage of Geo. Bubb Dodington lead me to seek still a little further light on the subject. What actual proof is there that a secret marriage between Dodington and Mrs. Behan took place in 1725? A correspondent, writing to me privately, tells me that he did not acknowledge his marriage with Mrs. Behan until the death of Mrs. Strawbridge, in 1742, to whom he had given a bond of 10,000*l.* not to marry any one else. Who was Mrs. Behan?

I may mention that Lord Melcombe erected in the grounds of La Trappe, at Fulham, a monumental obelisk to his deceased wife. Thomas Wyndham caused this memorial to be removed. According to the author of 'Environs of London,' published by Wm. Blackwood & Sons in 1842, this obelisk "now stands in the park of Lord Ailesbury, at Tottenham, in Wiltshire, commemorative of the recovery of his late Majesty George III., affording a useful hint of the various purposes to which obelisks may be applied when purchased second-hand."

Can any one say whether the monument still exists at Tottenham or elsewhere? I may add that the field at Fulham where it stood was long known as Monument Field, and was used by market gardeners. Two or three small streets now cover the site.

Lastly, can any reader tell me whether Henry Penruddocke Wyndham, who published Lord Melcombe's 'Diary,' was the son of Thomas Wyndham, cousin and heir of Lord Melcombe?

Chas. Jas. Feret.

49, Edith Road, West Kensington.

Neither of the replies names 'The Diary of the late Geo. Bubb Dodington,' from 8 March, 1749, to 6 Feb., 1761. I have consulted it to see if he refers to the funeral mentioned 28 Dec., 1756, but I find there is no entry from 15 Nov., 1756, to 18 Feb., 1757. There is no index; but if Mr. Feret has not access to the book I shall be happy to endeavour to discover any allusion to "Mrs. Behan." It is, however, chiefly concerned with political affairs. S. S. Bagster.

The industrious Chalmers, who did not know her name, states that the lady's heart was placed by her husband in an urn, on the top of an obelisk, at Hammersmith; with other information, to which allusion only is desirable.

Edward H. Marshall, M.A.

Hastings.

Collationary Fathers (8th S. x. 355).—Probably this means Franciscan Friars of the Recollect Branch of the Order; "Recollationary" for *Recollectionary*. John Hobson Matthews.

Town Hall, Cardiff.

Leigh Hunt's House, Marylebone Road (8th S. x. 294, 366).—The house where Leigh Hunt resided after his release from prison was No. 77, Marylebone Road, now pulled down.

John Hebb.

Willesden Green.

John Mytton (8th S. x. 417).—I do not know that I can do better than refer Enquirer to Nimrod's well-known life of John Mytton. I cannot exactly say when it was published. I read it some five-and-twenty years ago. Halston Hall, Jack Mytton's old place, passed into the possession of a family of the name of Wright, who doubtless acquired it by purchase; they are the present owners. F. L. Mawdesley.

Delwood Croft, York.

The late Charles James Apperley (Nimrod) wrote a life of John Mytton, of Halston, and Enquirer will find some interesting particulars about him in Timbs's 'Eccentrics and Eccentricities,' vol. i. p. 49, &c.

Mytton was twice married. By the first wife he had an only child, a daughter, Harriet Emma Charlotte, who was married on 26 June, 1841, to Clement Delves Hill, brother of Rowland, second Viscount Hill. Although both Burke and Foster,

in their 'Peerages,' say that Harriet Emma Charlotte was the eldest daughter of John Mytton, I cannot find any mention of any other daughter or son in any genealogical work in my possession. Mytton's first wife, the eldest daughter of Sir Thomas Tyrrwhitt Jones, Bart., of Stanley Hall, died in 1820. His second wife was Miss Giffard, of Chillington. This marriage was eminently unhappy for the lady, and "ended in a separation." I do not find that any child resulted from this union.

A very old friend of mine (formerly schoolfellow), the late Mr. Welbury Mitton, told me that some years ago he was engaged as solicitor in a lawsuit, and that the opposing solicitor was named Osbaldeston. This casual occurrence in the case of these two surnames was very remarkable, and the presiding judge did not fail to call attention to the coincidence. FRANCIS W. JACKSON, M.A.

Ebberston Vicarage, York.

The famous John Mytton was succeeded by his son, John Mytton the younger. The estates, which had been carefully nursed during his minority, were finally dissipated by him, and Halston was eventually sold to the late Mr. Wright, J.P. for Salop, &c., and now belongs to his son Charles Wright, Esq., of Halston. The late Mrs. Clement Hill, wife of Capt. Clement Hill, brother of Lord Hill of Hawkstone, was, so far as I am aware, the last lineal descendant. ENQUIRER will find much interesting matter concerning the family in that excellent antiquarian publication *Byegones*.

GEORGE T. KENYON.

The extravagant follies of a family, says Sir Bernard Burke, have done more to overturn ancient houses than all the other causes put together. The history of John Mytton, of Halston, is a case in point. This spendthrift squire was descended from Reginold de Mutton, who represented, in 1373, the borough of Shrewsbury in Parliament. In 1480, Thomas Mutton, M.P. (the name was not changed to Mytton until 1554), was the captor of Stafford, Duke of Buckingham, and in requital King Richard III. bestowed upon him the duke's forfeited castle and lordship of Cawes. In the great Civil War, Mytton of Halston was one of the few Shropshire gentlemen who joined Cromwell.

From this Parliamentarian the fifth in descent was John Mytton, the eccentric, the wasteful, open-hearted squire of Halston, by whose folly a time-honoured family and a noble estate, the inheritance of five hundred years, were recklessly destroyed. John Mytton was born in 1796. His father died when his son was only eighteen months old. An accumulation of money, during a long minority, added to some 10,000*l.* a year, rendered Mytton one of the first commoners in England. He commenced life, however, by being expelled from Westminster and Harrow. At the age of nineteen he joined the 7th Hussars, then with the army of occupation in France, but the fighting was all over, and the young cornet gave himself up to racing and gaming, with the usual result—utter ruin. In 1818 he married the eldest daughter of Sir T. T. Jones, Bart.; by this lady, who died in 1820, he had one daughter. After his wife's death the extravagance of Mytton was probably without parallel. It was said of this truly unfortunate man that if he had 200,000*l.* a year he would be in debt in five years. By his second wife (Miss Caroline Giffard, of Chillington), a marriage of much misery to the lady, he had a son and heir, and other children. In 1831 Mytton was compelled to live at Calais to avoid his creditors; but after a while he returned to England, but only to a prison and a grave. The deceased was only in his thirty-eighth year, and the immediate cause of his death was *delirium tremens*. Mytton's body was placed on a shelf in the family vault under the communion table of Halston Chapel.

The rock upon which Steele and Burns split—the sole blot upon Addison, the only stigma upon Charles Lamb, that which exiled Fox from the Cabinet of England and reduced Sheridan to poverty—helped to ruin that member of a distinguished race, memorable in the days of the Plantagenets, John Mytton of Halston. "O God, that men should put an enemy in their mouths, to steal away their brains."

HENRY GERALD HOPE.

Clapham, S.W.

John, or, as he was always known, "Jack," Mytton was the Whig candidate, with Mr. William Lloyd, of Aston (father of the present Col. Lloyd), for the then undivided county of Salop against Sir Rowland Hill and Mr. John Cessett Pelham in the pre-reform election of 1831. A copy of their joint election address, printed 7 May, 1831, by Mr. W. Felton, printer, King Street, Ludlow, appeared in the "Byegones" column of the *Border County Herald*, published at Oswestry for 18 November last. D. M. R.

See the 'Dictionary of National Biography,' xl. 15. W. C. B.

EARLY MENTIONS OF A LIFT (8th S. x. 412).—The "magic tables" of Louis XV. at Choisy, which, at a touch, sank through the floor and rose again laden with good things to eat and drink, were akin to the modern lift. They are described in Dr. Doran's 'Table Traits,' pp. 418–420. Dr. Johnson, when he visited France in 1775, noted in his diary that he saw the "sinking table" at Choisi; see Boswell's 'Life' (Globe edition), p. 318 and foot-note. The late Mr. G. A. Sala wrote in the number of his *Journal* for 23 July, 1892, that "Recent antiquarian discoveries at Rome have proved that there were lifts at the Coliseum for the conveyance of the wild beasts from their sub-

terranean dens to the level of the arena." Is there good authority for this statement?

In the *Fireside Magazine* of July, 1893, p. 452, there is the following interesting statement :—

"We are now informed that the 'lift' or 'elevator' .....is not a modern invention. An ingenious contrivance of a similar nature was constructed in the middle of the seventeenth century in Paris, by a man named Velayer, who called his invention a 'flying chair.' Velayer's lift was not merely a toy; it became very fashionable among rich people on account of its utility. It was simply a chair attached to a rope, which was passed over a pulley—or something which did duty for one—and had a weight at its other end to counterbalance the chair and the occupant. It continued in fashion until a mishap occurred to the king's daughter at Versailles. On one occasion the machinery failed to work when she was half-way up, and there she stuck for three good hours before she could be rescued by her servants. 'Flying chairs' were not much used at the Court afterwards."

No authorities or references are given. Can any correspondent verify the narrative, or give further particulars of the ingenious Velayer?

G. L. Apperson.

Dr. Radcliffe (8th S. x. 415).—Why cannot Mr. Squibbs look at the 'Dictionary of National Biography'? He will find a long article on John Radcliffe in vol. xlvii. at p. 129. G. F. R. B.

"Dr. Radcliffe, a physician," is *the* Dr. Radcliffe, concerning whom see the 'Dictionary of National Biography,' xlvii. 129–132. W. C. B.

Jewish Medals (8th S. x. 415).—If Mr. Abbot will kindly consult vol. ii. pp. 241–243 of my book on the 'Alphabet' he will find reproductions of coins struck by Bar-Cochab, one of which has been over-struck on a denarius of Titus. The subject is more fully treated of in Madden's 'Coins of the Jews.' Isaac Taylor.

Medals for the Battle of the Nile (8th S. x. 376).—I possess one of these. It appears to be of bronze, is two inches in diameter, and is engraved on the outer edge or rim with these words: "From Alexr Davison, Esqr, St. James's Square. A tribute of regard." The designer's initials look like C. H. K. or C. R. K., I am not sure which. E. O. Newman.

Addiscombe.

"Mr. Alexander Davison, whose early friendship for Nelson has been already mentioned, on being appointed sole Prize Agent for the ships that had been captured at the Battle of the Nile, immediately ordered medals to be struck in gold, silver, gilt metal, and copper, at an expense of nearly 2,000*l*. The first, in gold, were presented to every captain; the second, in silver, to every lieutenant and warrant officer; the third, in gilt metal, to every petty officer; and the fourth, in copper, to every individual Seaman and Marine serving on board during the Action.

"[Footnote] Many of these medals were afterwards found by the Russian sailors scattered over the island of Tenedos, in 1807; owing to the explosion that took place on board the Ajax, when that ship was burnt in the roads of Tenedos."—Clarke and M'Arthur's 'Life of Nelson,' 1809, vol. ii. p. 110.

E. G. Younger, M.D.

Sir Horace St. Paul (8th S. x. 356).—If Selppuc will communicate with me, I can, as a direct descendant in the male line from the above, no doubt give him valuable information, when I know his object in wishing for it.

Blue Upright.

Selppuc will find an answer to his question about the lineage of this family in any edition of Burke, or other baronetage, published between 1813, when the title was conferred, and May, 1891, when the last baronet died, leaving issue a daughter. Richard Welford.

This baronetcy, created in 1813 in favour of Sir Horace David Cholwell St. Paul, of Ewart House, Northumberland, many years M.P. for Bridport, born in 1775, became extinct about 1891, by the death of his son, also Sir Horace, the second baronet. Full information about the title will be found in Burke's or in Foster's 'Peerage.'

E. Walford.

Ventnor.

Vatican Emerald (8th S. viii. 347, 412, 450; ix. 9, 111, 195).—Dean Farrar, in 'Christ in Art,' p. 183, writes :—

"A head of Christ was said to have been carved on an emerald, now lost, known as 'the emerald vernicle of the Vatican.' Bajazet II. gave it to Pope Innocent about 1488.* It is said to have been made by order of the Emperor Tiberius, but is probably a plaque of the early Byzantine School. The engraving is, in fact, a mere reproduction of the Saviour's head in Raphael's 'Miraculous Draught of Fishes.' This, however, may have been influenced by older paintings which were common to the sixteenth century."†

Celer et Audax.

Authors of Quotations Wanted (8th S. x. 377).—

Life! we 've been long together, *&c.*,

is by Mrs. Barbauld. The lines following those given by J. H. are well known :—

Then steal away, give little warning,
Choose thine own time,
Say not "Good night," but in some brighter clime
Bid me "Good morning." E. W.

This stanza, of which Wordsworth said, "I am not in the habit of grudging people their good things, but I wish I had written those lines," was from the pen of Mrs. Barbauld, sometime Anna Letitia Aikin.

St. Swithin.

They are all gone into the world of light,
And I alone sit lingering here,

is from the 'Silex Scintillans' of Henry Vaughan, the Silurist. C. P. S. Warren, M.A.

"* C. W. King, *Archæol. Jour.*, 1870, pp. 181–190; Way, *ibid.*, pp. 109–119.

"† Churchill Babington, in 'Dict. of Christ. Antt.,' i. 718."

Miscellaneous.

NOTES ON BOOKS, &c.

Choir Stalls and their Carvings. Sketched by Emma Phipson. (Batsford.)

SOMETHING more than a perfunctory welcome is claimed by this volume, the execution of which has been undertaken and completed only just in time. Few illustrations of mediæval satire and humour quainter and more interesting than the grotesque carvings underneath the choir stalls in our old ecclesiastical edifices are to be found. In England these things are generally known as misereres. In Ducange and Carpenter, under the heading "Misericordia," is given, sect. 5, "Sellulæ, erectis formatum subsellis appositæ, quibus stantibus senibus vel infirmis *per misericordiam* insidere conceditur, dum alii stant, Gallis *misericordes* vel *Patiences*." These things have been the subject of a neglect comprehensible enough when it is thought how little in evidence they are, and how ignorant, as a rule, are the visitors to our churches, as well as those into whose custody the charge of the antiquities is committed. Like other ecclesiastical antiquities, these things have had to dread the ravage of the iconoclast and of the restorer. The former, insatiable in the task of destruction, has hewn down and mutilated with something like frenzy these strange historical monuments, for as such they have every right to be regarded. Few designs more interesting than those in Ludlow Church are in existence; yet almost all of them have been mutilated in the same spirit and manner as was the image of Dagon when "he fell flat, and shamed his worshippers." More insidious, but not less deadly, has been the work of those impatient to substitute the new for the old. A wail such as this has to be uttered over so many carved historical documents that there is no use continuing it. Wiser views are at length beginning to prevail. Just in time, then, Miss Phipson has appeared, and has, with exemplary patience and industry, preserved for us three hundred of the quaintest of these carvings, and described many hundreds more. Her chief object is to reproduce. Her book, accordingly, tells little that was not previously known to the student of ecclesiastical antiquities. Not the less valuable is it on this account; and those who seek to study the profoundly interesting development of the art and the imagination of our ancestors of mediæval times can now do so without the labour and difficulty involved in personal research, frequently undertaken under extremely unfavourable conditions. For it must be understood that this is practically the first attempt to deal with the question on a scale commensurate with its importance. A few English misereres have been described, and some patiences, notably those in the cathedral at Rouen, have been reproduced. Numbers of them have, however, been destroyed, and no record concerning them exists. Others owe their preservation to contributors to 'N. & Q.,' into whose pious hands they have come. On the whole, however, we have occasion to be thankful that so many have been preserved. Large as is the collection now given, the volume, which, though representative, is not exhaustive, is, it is to be hoped, and is half promised, the first of a series. Thousands of misericord carvings are still in existence. In 'N. & Q.' it is needless to dwell on the subjects which the grotesque artist teaches. Popular literature in the four to five centuries covered by these carvings was greatly occupied with natural history, concerning which the ideas were as vague and fantastic as those prevailing in classical times. Very many of the designs of beasts and monsters are derived from the bestiaries, the most lavishly illustrated of mediæval books. The Eastern counties are especially rich in these carvings; but there are few cathedrals between Exeter and Durham which are without them. Many of them are due to the same artist. Pietro Torrigiani, thus, a Florentine sculptor, to whose mad jealousy Michael Angelo owed his broken nose, is responsible for the wood carvings in St. George's Chapel, Windsor, King's College, Cambridge, and Westminster Abbey. A very interesting feature in the carvings is the presentation of human employments and of the pursuits of the chase. With these are scenes of acrobats and mountebanks; curious fables, as the rats hanging the cat; and scenes, such as the Day of Judgment, from acted mysteries. The crudity and *naïveté* of some of the designs prohibit their reproduction. The designs in Exeter Cathedral are the earliest now preserved, dating from the middle of the thirteenth century. Some of these are very strange; see the two human-headed pigeons on fig. 21, and the knight Lohengrin drawn by a swan, fig. 18. That a satirical purpose is sometimes accomplished in the designs of these mediæval artists is probable; the main purpose is not, however, always, or even often, satiric. It is quite conceivable that in depicting some strange hybrid or monster the wag of a sculptor might hint at the features of some unpopular prior, or even some personal enemy. The mistake in looking for these things is exactly the same as seeking in the joyous characters of Rabelais to find an adumbration of prince and potentate, an occupation on which much time and ingenuity have been frivolously spent. Both are an outcome of the joyous spirit of the late mediæval and early renaissance times. They are to be studied in connexion with *geste* and *fabliaux*, some of the scenes of which they reproduce, and with the grotesque art of the period. Miss Phipson aims at continuing the series, and will be obliged by suggestions from those competent to make them. It is to be hoped that some of our readers will help her in her worthy and sufficiently arduous task.

The Children's Study.—England. By Frances E. Cooke. —*Germany.* By Kate Freiligrath Kroeker. (Fisher Unwin.)

BOTH prettily got up and interesting are these little manuals of history, which will be useful in the schoolroom, and may be read with interest. They are, as a rule, well done, though the information is perhaps too much compressed. In the way in which it is stated, for instance, and without further amplification, the simple assertion that the Romans settled down among the Britons, brought law and order into their lives, and taught them the Christian religion, is misleading. Not quite adequate is it, moreover, to describe the great wave of southern invasion on the part of the Cimbri as "prompted probably by love of adventure and reports of the beauty and fertility of southern countries." Both the little volumes are pleasingly illustrated.

French Book-Plates. By Walter Hamilton. (Bell & Sons.)

THE 'French Book-Plates' of Mr. Hamilton, Chairman of Council of the Ex-Libris Society and Vice-President of the Société Française des Collectionneurs d'Ex-Libris, of which a notice appeared 8th S. iii. 160, had the singular good fortune to become scarce before it issued from the press. That a new edition would be required was, accordingly, a foregone conclusion. It now appears in the shape of what is practically a new work, more than twice the size of the original, and with, we suppose, thrice the number of illustrations. The scheme of the original work has been so far followed that the heads of the chapters are, as a rule, though not in every instance, maintained, with additions, as are also the classifications

and divisions. Very interesting departments are now added in "Scholastic and Medical Ex-Libris" and in "The Book-Plates of the Huguenots." In every respect, indeed, the volume is enlarged and its utility augmented. The lovely and elaborate plate of De Marsan, Prince of Lotharingia, now serves as frontispiece, instead of the plate, dated 1702, of Michaeli Begon et Amicis, now transferred to opposite p. 254. To Dr. Bouland, President of the French Society, and to many French artists and owners of plates Mr. Hamilton owns his obligation. For the head of a chapter, "The Possessive Case," is now substituted "Phrases of Possession." Many additions are here to be detected, including the book-plate of Marie-Elisabeth-Joseph Weigel, with its pleasing and happy verses, beginning—

De plaire à ma chère Maîtresse.

It is pleasant, in a book by an Englishman, and printed in England, dealing with French subjects, to find unassailable accuracy. No less than this was, however, to be anticipated from Mr. Hamilton. Like its predecessor, the second work is issued in a strictly limited edition. It will doubtless before long be as difficult of access. Knowledge concerning ex-libris, like interest in them, progresses at an accelerating rate; and few as are the years that have elapsed since the establishment of a general interest in the subject, a revolution has been effected. The very possessors of Mr. Hamilton's first work will be compelled to acquire also the larger and ampler volume.

Richard Rolle of Hampole. Edited by C. Horstman. Vol. II. (Sonnenschein & Co.)

Somewhat more than twelve months ago we gave a hearty welcome to the first issue of Messrs. Sonnenschein's "Library of Early English Writers." The second volume, continuing the works of the Yorkshire writer Richard Rolle, one of the most voluminous authors of his age, is now before us. Prof. Horstman, who is an enthusiastic admirer of this unrecognized genius, prefixes to the present instalment of his works a very valuable introduction, which deals minutely with his life and character, and claims for him a high position in the religious and literary history of England. "Of all the ideals of humanity—the hero, the sage, the poet, the king—the saint is, perhaps, the greatest, and that ideal he realized. Besides, he is one of the greatest English writers. He was the first to employ the vernacular. He is the true father of English literature. He revived the alliterative verse. He made the North the literary centre for half a century. He is the head and parent of the great mystic and religious writers of the fourteenth century.....His chief characteristic as a writer is originality—he is essentially a genius" (p. xxxv). It is a strange and not very creditable fact that this in every way remarkable man should until now have remained almost forgotten.

Richard Rolle was born in 1300 and died at the age of forty-nine. At an early age he embraced the mystic ideal of the contemplative life and became a solitary hermit, dead to the world and its ways. Rapt into a state of divine ecstasy, he experienced in his soul those phases of feeling which he describes as "calor, canor, dulcor"—warmth, melody, sweetness. Year after year he poured forth a stream of poems and meditations, glowing with a transcendental love which recalls the fervent ecstasies of St. Bernard. Indeed, in the judgment of his editor, Rolle represents the exaggeration of individualism on the side of feeling as Scotus did on the side of intellect. The apostle of mysticism and quietism, he shines out as the morning-star of the Reformation, by asserting the independence of individual right and conscience, and anticipating many of the arguments afterwards advanced by Wicliffe, Savonarola, and Luther himself.

The present volume contains the 'Contemplations of the Dread and Love of God,' 'The Remedy ayenst the Troubles of Temptacyons,' 'The Pealter,' 'The Form of Living,' 'Spiritus Guydonis,' and many other devotional treatises. We have found the absence of a table of contents a serious drawback in making our way through a volume of such miscellaneous pieces—a small matter easily remedied. We shall look forward with pleasure to further issues of this admirably edited series, which deserves the encouragement of all patriotic Englishmen.

Cat and Bird Stories from the 'Spectator.' With an Introduction by John St. Loe Strachey. (Fisher Unwin.)

This volume is a companion to the 'Dog Stories' previously noticed in our columns. It constitutes very agreeable reading, and may be heartily commended to those with idle hours, and to lovers of animals. We have personal experiences of cats better and more striking than any here told, and are in possession of records of birds that would form an agreeable addition to those supplied. The entire volume is, however, as has been said, very pleasant to read, and it enforces, by contributions from many amiable people, that idea of kindness to animals which is one of the best and most hopeful acquisitions of recent times.

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A. D. ("The mills of the gods grind slowly," &c.).—This is a translation from F. von Logau, and is called 'Retribution.' You will find the information in Bartlett's 'Familiar Quotations,' a book that should be consulted before writing to us.

M. Grace Thring ("Author of Poem").—This poem is by Léon Montenacken, a Belgian author. See 8th S. vi. 26.

Edina ("Munro and Fawcett Duel").—See 8th S. ix. 230.

G. E. Reith ("Galilee Chapel").—See 'N. & Q.' 2nd S. i. 131, 197. 243; ii. 119; 4th S. ii. 378, 381, 495, 612; iii. 87, 230; 7th S. ix. 268, 436.

Corrigenda.—P. 314, col. 2, l. 14 from bottom, for "1823" read 1723; p. 435, col. 2, ll. 17 *et seq.*, for "Hildgard" read *Hildyard*.

Notice.

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